

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

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EDITORIAL NOTES.

WE HOPE OUR SUBSCRIBERS WILL DO us the kindness to renew their subscriptions for next year as soon as possible. It will be a great help to us if they will do so immediately after reading this.

THE DISTRIBUTION OF FIVE HUNDRED copies of our issue this month in Father McTighe's parish in Pittsburgh would do good, especially among the young people. Though McTighe may be able to bulldoze the old Irish folks, young Americans, though nominally Catholic, will rebel against him when they know what manner of man he is. All the contention over the school question is the work of Europeans, Irish and Germans, who do not want to become Americans. But their descendants, if rightly instructed, will preserve and perpetuate the distinctive American institutions that are the pride and glory of the Republic. But they must not be left to the evil influences of men like McTighe. Scatter sound literature among them, and the truth will make them free to judge intelligently on all vital questions. As soon

as we are in a financial condition to do so, we shall send a colporteur to distribute THE CONVERTED CATHOLIC among the Romanists of Pittsburgh. They greatly need such reading.

WE SUBMIT TO OUR ESTEEMED CONTEMPORARY, the London *Protestant Times*, that it is not fair to represent us as endorsing Prof. Drummond's unorthodox opinions simply because we quoted a chapter of his work that threw an intelligent light on Romanism. This month we quote part of a sermon delivered by Rev. Dr. Hale, of Boston, without, we hope, being held responsible for his theological opinions. Dr. Hale, like Prof. Drummond, is a man of great influence in our generation. When we find such men raising a warning voice against Popery, we give our readers the benefit of their utterances.

In the issue with Rome every lover of freedom and every friend of liberty should stand shoulder to shoulder. In other matters they may and will differ, but here they should be of one mind.

"LETTERS TO CARDINAL GIBBONS" this month and especially Father McGlynn's article on the close alliance between Tammany Hall and the Roman Catholic priests of New York will be read with interest. Tammany is no better now than in past years, and the Church of Rome boasts that she is always the same.

THE CONVERTED CATHOLIC IS A monthly magazine published by Rev. James A. O'Connor, New York, a converted Roman Catholic priest, and now for eight years past a zealous evangelical preacher to Roman Catholics in New York. His work is greatly flourishing; and there is more valuable information in a single monthly number of his magazine respecting the present political and religious movements of the Roman Church and of the conversions from that Church, than you will get in any of our religious papers in twenty-five years. Its subscription is only \$1 a year. Address him at No. 60 Bible House, New York, or Wm. S. Rentoul, Bookseller, Philadelphia. — *Associate Reformed Presbyterian*, Sept. 29, 1887.

WE HAVE MANY READERS AMONG the workingmen, both Protestant and Roman Catholic. We ask their careful perusal of the article, "Rome and the Knights of Labor." The Church of Rome sees that the workingmen of the country, if well organized, could wield great influence in politics. Hence Cardinal Gibbons' zeal for the prosperity of the Knights of Labor. The Italians, Hungarians, Poles—all Catholics—who come to this country do not exemplify the Pope's zeal for them at home. But when they and the Irish and German Catholics in the United

States can outvote Americans in such conventions as that of the Knights of Labor, they are petted by the hierarchy. We are much mistaken if American workingmen will not object to be made the tools of Rome. They know, as a writer in a contemporary well says, that the Church of Rome is always ready to sell herself to the governments of the earth, whether they be of the people or of emperors and kings. It is Rome's policy in every country. Through her priests she controls her people. Everywhere she traffics with the civil power to enhance her ecclesiastical prerogatives. In the United States she sells her votes to the party that is most subservient, and that gives the largest returns in the way of money and influence. In Ireland she, so far as she dares, throws her influence with the Home Rule party, to maintain her power over them. In Germany she sells her influence to despotic Bismarck, that she may increase the influence of her bishops. Such is her policy everywhere. For her own advancement she bargains and traffics with the powers of the world. And it is to that shameless and persistent policy that she owes her worldly grandeur and power.

Reformed Catholic Work.

As Masonic Temple where the Reformed Catholic Services have been held for several years, will be occupied for a considerable period this winter, the Grand Opera House, corner of Eighth Avenue and Twenty-third street, was secured last month and the services held there. Sunday, October 9, Father O'Connor preached, and at the close of the sermon Rev. Stephen Dekins, who

will temporarily resume the work in Newark, delivered an interesting address. There were many converted Catholics present, but few Romanists, owing to the fact that the change of the preaching place was not generally known. Father O'Connor said that never before did he so fully realize the difficulty of keeping a congregation together when they had to move so frequently. The wonder is that there should be any congregation left after so many changes. Father O'Connor and Mr. Dekins paid eloquent tributes to Father McGlynn, but they expressed sorrow for the course he had entered into by taking part in politics. Surely he had a higher and nobler calling and it could be only by suppressing the truth and passing by the call that God had given him that he could shirk the responsibility of leading his followers to the land of promise—the evangelical Church of Christ where all sincere believers in Jesus find a dwelling place. He and his people despised Rome and all its belongings, spiritual as well as temporal, and they should come out and be separate from it altogether. Many Christians are praying for them, and their prayers will not be in vain. God was in the movement that impelled McGlynn and his followers to rebel against Rome, and he will not be mocked. He will lead the people in his own good time to reject all Rome's superstitions and accept his Son Jesus Christ as the only priest and Mediator. After the meeting a gentleman said the work that had been done by Father O'Connor in New York for the last eight years was most remarkable when all the circumstances were considered. The Protestant churches or societies did not aid the work, not for

any lack of confidence in the work or in the man who was engaged in it; but because he did not unite with any of the denominations they did not consider themselves bound to sustain it. Yet all acknowledged that Father O'Connor could reach the Roman Catholics best by an independent evangelical work. As the churches would not do the work—indeed they could not well do it without entering into controversy—it only remained for converted priests and Catholics themselves to do it as best they could.

Sunday, October 16, Father O'Connor preached. The congregation was larger than on the previous Sunday, but there were still many vacant seats in the Grand Opera House that he said he hoped to see filled before many more Sundays would pass over. He relied upon those who were present to make known the change of their place of meeting and to distribute handbills in Father Donnelly's parish which was only a few blocks north of them. Father Donnelly would be remembered not only as Father McGlynn's old enemy who offered his services to Archbishop Corrigan to "club out" the pastor of St. Stephen's from his church, but as the man who forbade a missionary to talk about Jesus to the hoodlums of his parish. "You mustn't talk to them about Jesus," said he to the dear good lady who called to request him to use his influence over the rough element that was disturbing the mission services. There is need of missionary work among such people, as much as if they were natives of Africa dwelling in the jungle or Indians worshipping Buddha. For many years, Father O'Connor said he had been preaching in the vicinity of Father Mc-

Glynn's parish, and many of his people came to the services. They heard much condemnation of the erroneous doctrines of Rome, but they heard far more of the Gospel, the good news that the Son of God brought from heaven for them. No one can estimate the good that was done among them, or how far they were prepared and encouraged by what they heard at the Reformed Catholic Services to rebel against Popery, as they had done this year. But during the last few months many of St. Stephen's parishioners had told him that though they condemned his course at first, and thought it a sin to attend the Reformed Catholic Services, they could not help seeing that God had directed them there. It was clear to them now, though they could not understand it until Father McGlynn and nearly the whole parish rebelled against Popery, or "the ecclesiastical machine," as they preferred to term it. It may be in the providence of God that those of Father Donnelly's parish whom the converted Catholics can induce to attend the services at the Grand Opera House will become like Father McGlynn's people, and at a favorable opportunity break away from Rome and thus open the way for the Gospel to reach them.

Sunday, October 23, Father O'Connor preached. After the singing, which forms an important part of every service, and prayer in which the Catholics were specially commended to God's mercy, he read passages of the Scriptures which defined the relations of man to God and the way of salvation that the Divine Wisdom had marked out for mankind. He read a letter from a Roman Catholic young man that showed marked intelligence and unusual

freedom in search for the truth. The letter was addressed to the editor of the *New York Catholic Review*, and after stating that the writer was troubled with the consciousness of sin, he bluntly asks the question, "What must I do to be saved?" The sapient editor in reply enters into a disquisition on things in general and finally brings his platitudes to a close by telling his correspondent that the answer to his question in the fewest possible words was—"Go to confession to the priest."

Father O'Connor in forcible terms denounced such teaching. But the editor was consistent. There is no other remedy for sin in the Roman Church but confession to a priest. The salvation of the soul is made dependent on the absolution of a man who may be drunken, immoral, or an infidel! Then he pointed his hearers to the Lamb of God that taketh away the sins of the world, the great High Priest who offered himself as the atonement for sin, and who alone has power on earth to forgive sin. He commended to his Catholic friends and to all men the verses—

Confess your sins alone to God,
Pleading the Saviour's precious Blood:
He only can your guilt remove,
And fill your soul with peace and love.

Man has no pard'ning grace to give,
Man cannot make a sinner live,
Man cannot sin's great power subdue,
Man cannot form the heart anew.

No priest on earth can sins forgive,
Or bid the guilty sinner live;
'Tis God alone can peace convey,
And take our load of guilt away.

Arise, and to your Father go,
He knows and pities all your woe;
His voice will bid your griefs depart,
And speak forgiveness to your heart.

CONVERTS FROM ROME.

DEAR SIR.—Will you please send me a copy of your "Letters to Cardinal McCloskey," also a copy of your magazine. Accidentally I came across one of your monthlies, which interested me very much as I am a convert from the Church of Rome.

MISS K. McD.

P—N. Y., Oct. 5, 1887.

On receipt of a package of books and copies of *THE CONVERTED CATHOLIC*, the amiable writer of the above sent us the following note, dated October 12 :

"REV. JAMES A. O'CONNOR :

"DEAR FRIEND.—Your letter and package came duly to hand and have been read with deepest interest.

"If you will look back to the time when you first read Martin Luther's works after you were converted, you can have some idea of my feelings as I read your works. Again and again I thanked God for you and for your zeal; and not only you, but so many others like you whom God in his tender mercy has called out of darkness into light. May the Lord sustain and guide you. Father McGlynn's path seems now to be full of thorns and tribulations, but he will yet praise God for any "machine" which he may use to deliver him from the thralldom of Rome.

"Enclosed please find money for the bound volumes of *THE CONVERTED CATHOLIC* and my subscription for the year. I will get up clubs for Father Chiniquy's biography and Lord Robert Montagu's book, "The Sower and Virgin." If I were rich how quickly would I help you to get a building for your general work; but I have a rich

Father in Heaven to whom I shall often go in your behalf."

From many other correspondents who have read the "Letters to Cardinal McCloskey," we have heard words of praise for the good they have done. We regret that the Fourth Edition is exhausted, and the pressman informs us that the plates will hardly stand another impression. Some of them are good, and if we had orders for 1,000 copies, we would issue an edition of the best of the "Letters"—those most helpful to Catholics—at the low price of **ten cents**. This would enable us to scatter the book far and wide, and we believe great good would be accomplished. We know that many will read a book with attention who would only glance at a tract. It is with great reluctance we call upon our friends to help us to distribute such literature as we issue. We have not the art of coaxing them to co-operate with us; if we had time we would cultivate it, for we have the best friends in the world and they deserve all the sweet compliments we could pay them. But in doing good we must rely upon our friends to aid us, and not upon our enemies, who are doing all they can to block our way. By the grace of God and the helpful sympathy and co-operation of our friends we expect to march on, writing, publishing, preaching, lecturing—putting forth all our energies to confound Satan and the Pope of Rome, and get the Catholic people out of the clutches of both. *Arcades ambo*. Satan and the Pope are bad masters to serve. Thank God a great many Catholics are not serving Satan, and we are sure they will no longer serve the Pope if they read our writings.

BROOKLYN, N. Y.

DEAR SIR:—In giving an account of my conversion I think it well to state the cause that led to it, as I believe the circumstances of our early years have great influence on our after lives.

I was born in England of Roman Catholic parents and educated in the faith of the Church of Rome. I had the benefit of my father's example in looking first to God rather than to the church, but I believed all that the church taught. When I came to New York as a lad I went to the Sunday-school of St. Peter's Roman Catholic Church on Barclay street. One Sunday I went to the school without any shoes, and though I was allowed to stay there that time, I was told never to come there again. It was a trifling thing in itself, but it was a severe blow to me. I stayed away from church altogether for many years. When at last I did go, it was to a Protestant church with the young lady who became my wife. At first I went for company and to please her, but the powerful appeals of the preacher and the simplicity of the services had a great effect upon me. I was led to seek the way of the Lord, and in a revival in Jersey City I found a peace and joy that I never knew before. I surrendered myself to the will of God, with repentance and hearty sorrow for all my sins, and Jesus Christ was revealed to me as my own Saviour, willing and able to forgive me all, and to keep me in his grace and love. For many years I have continued in the good way of serving him, and by his grace, "shall until I die." With many prayers for your success in converting other Roman Catholics.

I am your brother in Christ.

WILLIAM GANNON.

The Virgin Mary's Children.

The Russian painter Vereschagin is now exhibiting at the Grosvenor Gallery, London, his realistic paintings, among which is that of the "Holy Family," to which Cardinal Ganglbauer made such fierce objection in Vienna last year. It is a picture three feet by four, depicting an ordinary Oriental tenement courtyard, in which two carpenters are busy at work. The plain-featured mother sits in the shadow with a nursing infant. Some poor children play in the straw on the ground, with chickens all about them. Christ sits apart on raised steps, pouring over a large vellum-bound volume. He is a blonde man of thirty, with long, ragged hair and scanty unkempt beard, and with a linen robe of a single piece, which originally has been white, but now has a general unwashed and Anarchic aspect. It was this picture which particularly scandalized the Cardinal, though the artist was able to retort that it had ample warrant in the Scriptures, and that he was ready to defend his position.

It will be remembered that an effort was made at the time to punish the painter for his "sacrilege" in depicting Mary as the mother of several children, but, like Luther at the Diet of Worms, he pointed to the Scriptures and said, "There is the record."

Lord Robert Montagu's new work, "The Sower and the Virgin," deals exhaustively with this subject. There is no other work in the English language that treats it so fully, while the book embraces the whole subject of Mary's relation to Christianity and her deification by the Roman Church.

Rome and the Knights of Labor.

Cardinal Gibbons has only partially succeeded in obtaining control over the Knights of Labor in the interests of his Church. His visit to Rome last Spring for this purpose was so far successful that the Pope, speaking through the Propaganda, said he would not condemn them if they continued faithful in their allegiance to the conservative leadership of Mr. Powderly, who is a most faithful son of the Church. Powderly himself in his report on the relations of the order to the Roman Church, which was presented at the annual convention of the Knights of Labor in Minneapolis, October 9, 1887, refers to his conference with the Roman Catholic hierarchy as follows :

In the month of October of last year Cardinal Gibbons called the Archbishops of America together to discuss various matters appertaining to the Church in this country, the principal among these being the attitude of the Church towards the order of the Knights of Labor.

Protestants and Catholics became deeply interested in the attitude which these twelve powerful prelates who are at the head of the American hierarchy would take with reference to the labor problem.

At that time I received an urgent and courteous invitation from his eminence the Cardinal to come to Baltimore and give testimony on matters concerning the order.

I selected Brothers John W. Hayes and Tom O'Reilly to accompany me to Baltimore. We were most graciously welcomed to the archiepiscopal residence by his eminence, who expressed his keen appreciation of the obedience and readiness with which the invitation had been responded to. No one who has enjoyed the rare privilege of a personal interview with the able prelate can fail to have been impressed with

the grace of his conversation and the kindness of his manner, qualities which make him honored of all men and beloved of Protestants and Catholics alike.

We submitted to his eminence our constitution, and asked him to examine our principles and record. We told him it was our hope, as it is our desire, to purge the order of the violent element.

During the interview, which was of long duration, Cardinal Gibbons said in substance : After what we have just learned the present condition of the order is to us an unmistakable indication that the control of your organization still rests with the conservative element and is a guarantee that there will be no rash and dangerous departures from those features of its policy which command the forbearance and respect if not the approval of the entire country. With prudent leaders and a wise general policy your vast and rapidly increasing army of wage workers is destined to exert a tremendous influence in the social and political affairs of the country.

We now infer the objects of the Knights of Labor are in no way opposed to the views of the Catholic Church, and the prelates of the Church in America will so declare.

The Church is justly watchful against all secret organizations. There is no need of secrecy where the ends and methods of organization are justifiable, and secrecy raises a presumption that there is something which will not bear the light of day. The Catholic Church is most visible to all creation, and it instinctively guards against secrecy and concealment.[1] The denial of the right of the Church to interfere with her children when she fears that their course is dangerous to morals or perilous to the security of society cannot be sustained in any way. The Church has ever been the guardian and friend of all men, and for the masses in all ages she has shown the most far seeing wisdom, joined to the tenderest solicitude.

In closing the interview his eminence expressed full faith in the maintenance

of friendship between the Church and the order so long as it is kept from affiliations with other societies. He promised to explain the purposes of the organization at the Vatican and requested permission to pledge the order to the maintenance of a lawful and orderly behavior.

Mr. Powderly goes on to say in his report :

How this Prince of the Church fulfilled his covenant made with us and how he championed our cause in the Eternal City we know full well, and the expression of Pontifical good will for the order of the Knights of Labor which came to us last March was due solely to the earnest and intelligent advocacy of our cause by Cardinal Gibbons.

His eminence knew well how to express and communicate the impulses of his own inspired soul, and our grateful and profound thanks are due him for the extraordinary favor he has bestowed upon our order in overflowing measure.

Mr. Powderly closes his report with a letter from Cardinal Gibbons, dated September 21, 1887, in which the hope is expressed that a calm conservative spirit will control the proceedings of the Knights. "There is no reason to fear," says the Master Workman, "that the order as an association will falsify the good character given it by the American Prince of the Church."

No one can read these extracts from the report without being convinced that the order of the Knights of Labor in America, like the Land League and Home Rule party in Ireland, is controlled and directed by the agents of the Roman Catholic Church. Powderly on his knees before "the American Prince of the Church," craving a blessing for American workingmen and promising faithful obedience to the

laws of "Church and State," as interpreted by the infallible Pope of Rome! What a picture for the workingmen of this free country to contemplate. If there are any Protestants among the Knights of Labor—and we know there are some—it is time for them to consider whether they can continue to be the tools of Rome, used by Gibbons and Powderly for the advancement of the power of that Church which they know to be a hindrance rather than a help to the progress of the human race.

If any further evidence than Powderly's report on the relations of the order to the Roman Church were necessary to convince the world that he is the tool of Rome, the presence of Michael Davitt at the annual convention of the Knights would be sufficient. He came from Ireland for the special purpose of addressing the convention—to enlist their sympathy in the cause of Home Rule, he said. But it is clear to every one who observes the signs of the times that he came in the interests of Rome rule both in Ireland and the United States. When Davitt at a great meeting in the Academy of Music, New York, last Spring, expressed his sympathy for Dr. McGlynn, many thought the Irish agitator was beginning to learn what true liberty meant. But scarcely had he touched Irish soil on his return from this country but he recanted all that he had said and made an humble apology to Cardinal Simeoni. Davitt is a "good Roman Catholic," and so is Powderly; and in all their works "the good of the Church" must be their first consideration. The development of the union between the Church of Rome and the order of the Knights of Labor in the United States will be well worth watching.

Roman Catholics in Boston.

Few names in Boston are more honored than that of Edward Everett Hale, the author and Unitarian minister. He is one of the most tolerant of Americans, and yet he is constrained to speak in the following terms of the Roman Catholics of Boston. In his address to his congregation, Sunday, Oct. 2, he said:

At a period of strange and matchless prosperity, we live in a city which has had much to do with the creation of that prosperity. At a moment of such wealth as the world has never known, and as it does not now know how to use, we live in a city which is one of the richest in the world.

Who are the people in our city who are to use the privileges and opportunities of today? They are, indeed, all sorts and conditions of men. In Boston the 40,000 people of 1820 have multiplied till here are more than 400,000. This means that probably four-fifths of the people who live here do not descend from the 40,000, and the majority of them are of other lineage and from foreign lands. The Boston of 1820 had a Boston of blood and races curiously uniform or homogeneous. The Boston of today is admirably cosmopolitan, representing every race under heaven.

Speaking roughly, about one-half of the people of this city, as we know it, have been baptised into the communion of the Roman Catholic Church.

They looked first for her suggestion and instruction as to the work before us all. Now, doubtless, in other ages, that church has done great things. Doubtless, among her teachers, there have been the teachers of the word.

It is equally true that in this age she has not done great things, and has not seemed to understand her position. It might be said she has not been true to her own history or theology. This is no time to discuss that, however. What is certain is that, when she is judged by her fruits, she does not stand the test. The politicians she trains do not understand the time. The children she trains do no honor to her training. The teachers of her faith bid us look backward, and not forward. In America they do not understand American life. I am not, therefore, discussing theology. I am only stating visible facts when I say that, in general, the young men whom she has baptized do not stand by her. They are not today attending her services. They are not to-day respecting her authority. They judge her by her fruits, and find her wanting.

Rev. W. F. Davis appeared for sentence in the Boston criminal court last month on four complaints for violating a city ordinance by preaching the Gospel on Boston Common without permission from the Mayor of Boston. Sentence was deferred on the understanding that Mr. Davis would not again preach on the Common.

The Mayor of Boston is Hugh O'Brien, a Roman Catholic Irishman, who is naturally opposed to the Gospel of Christ. We know Mr. Davis to be a zealous and wise missionary full of good works. He and Rev. H. L. Hastings, editor, of the *Christian*, have been holding evangelistic services every Sunday in Summer on Boston Common for many years. It is too bad that a follower of the Pope should have the power to silence them in the city of the Pilgrim Fathers.

Correspondence.

DEAR BROTHER.—Please send me THE CONVERTED CATHOLIC for one year, for which find enclosed fifty cents. The copies you have kindly sent us have proved a blessing. If you have any old copies at any time, we can distribute them to good advantage.

G. W. R.

Gen. Sec. Y. M. C. A.

H—, Pa. Sept. 28, 1887.

We have been requested by many secretaries of the Y. M. C. A. like the above to send them THE CONVERTED CATHOLIC at reduced rates, after the manner of other publishers. If we had a big paid up subscription list it would be easy to do so, but under present circumstances from a business point of view it cannot be done. As, however, we never resolved to publish this magazine as a business venture, but as a work of faith, we shall send it to all Young Men's Christian Associations for 50 cents a year. We hope our friends will make this known to the local Associations.

The General Secretary of the Y. M. C. A., Chester, Pa., also writes Sept. 24, 1887: "THE CONVERTED CATHOLIC used to visit our free reading room regularly. It is some times since it has made us a call, and it is only since it ceased to come that I found how much it was sought for. I have usually sent it out on visits after taking it from the table, and have had calls for it to send to friends when we are done with it. I hope we will have it regularly again." We shall be happy to send the magazine regularly where such good use is made of it.

The General Secretary of the Y. M. C. A., Amsterdam, N. Y. writes: "Your CONVERTED CATHOLIC is read with the greatest interest. The best worker I have is a converted Roman Catholic. He blesses God that he has been born again, and that there is such an organization as the Young Men's Christian Association. Together we enjoy your articles, and our prayers are constant that God may bless you more abundantly in your great work."

DEAR SIR.—Several years ago I saw a copy of the New York *Witness*, which contained one of your "Letters to the late Cardinal McCloskey." In another column of the same paper reference was made to those "Letters" in book form. I have often wished I had one of those books, and now circumstances have arisen that make it not only necessary for me to have a copy, but also for three other persons, who have been brought up in the Roman Catholic faith. Two of them are married to Protestants, and want to break from that church altogether, and I know of no book that will open their eyes or help them more than your "Letters to Cardinal McCloskey." No matter what the price of them may be; I am willing to pay it if I can only help some poor soul to break away from Roman bondage. K. A. G.

—, R. I., Oct. 5, 1887.

We have ready for distribution the tract by Lord Robert Montagu, "Reasons for Leaving the Church of Rome," that recently appeared in these pages.

This, with the tracts, "The Portrait of Mary in Heaven," "The Crucified Jesus and the Penitent Thief," and the sweet Gospel story, "Father Martin" (64 pages), will be sent for 12 cents in stamps, and in quantities for Sabbath-schools etc., at lower rates.

Father Donnelly a Baptist.

Father Donnelly, late pastor of All Saints' Roman Catholic Church, Mercer, Pa., whose renunciation of Romanism we published in our June and July issues, was received into the Thirty-seventh Street Baptist Church, Pittsburgh, on Sunday, October 9, the Rev. F. R. Scully, Ph. D., pastor of the church, officiating at the ceremony.

It will be remembered that Father Donnelly delivered a lecture in the Mercer Court House on April 12,—a few days after he resigned as pastor of the Roman Catholic Church. Nearly all his old parishioners attended the lecture, and it was good for them to be there, as all who read it in *THE CONVERTED CATHOLIC* will agree.

The Pittsburgh *Commercial Gazette* of October 10, has a long report of the service in Dr. Scully's Church. Father Donnelly is described as a man in the prime of life. He was born in Ireland and educated there for the priesthood. He has a brother who is still a priest in Ireland. He was ordained a priest fifteen years ago by Bishop Mullen, of Erie, and had been pastor of All Saints' Catholic Church, of Mercer, Pa., for six years previous to last April. He had a new church built during his pastorate there, at a cost of \$20,000, all of which except \$600 was paid when he was converted. His conversion, he says, was the result of his own research and meditations, and not from any outside personal influence. He made a public declaration of this change in the presence of a large audience in the Mercer Court House last spring, and says now that he believes almost one-half of the Catholics of that place will eventually follow his example.

Father Donnelly preached at the Thirty-seventh Street Church in the morning. As a speaker he is a man of fine presence, candor and earnestness. He is scholarly in his bearing and clear and pungent in style and language.

At the close of the service Father Donnelly was congratulated by the large congregation, as was Dr. Scully, who is also a convert from Rome.

Father McFaul Married.

Seven years ago when our friend and brother, Father McFaul, came to us from the priesthood of Rome to work for the conversion of Catholics, he said he would never marry; not that he cared a straw about the bogus celibacy of the Church of Rome, but he did not care about getting married anyhow, and no woman who had any sense would bother herself with him, and he couldn't support a wife, and he wouldn't let any woman support him, etc., etc. He had as many pleas against marriage as Benedict, but the ladies did not take him to be serious, and sure enough he found his Beatrice. We know his many friends will rejoice that he has found a good wife to preside over his Methodist parsonage in Delaware. He has been a member of the Wilmington Conference of the Methodist Episcopal Church for the last four years, and has been greatly blessed in his work. May he be equally blessed in his wife. A good wife is a great blessing—*Crede experto*.

When Father McGlynn gets a wife his breach with Rome will be complete. Those Catholics who would rail at him for doing as his father did are either the unlucky ones or the disappointed, two classes that he as a sensible man should not heed.

Priests and People Rebelling Against Rome.

Archbishop Corrigan has taken no steps to "punish" or "coerce" Father Nilan, of Poughkeepsie, N. Y., for supporting Father McGlynn, and the people everywhere are asking the reason. The reason is plain—Father Nilan is an "irremovable" rector, and while Corrigan could suspend McGlynn and "club" him out he could not do so in the case of Father Nilan.

Father McGlynn delivered an address at a workmen's picnic in the Morrisania district of New York, October 8, in which he told of the reception given him by one of the most respected Catholic pastors of Schenectady—the Rev. Father O'Reilly.

"Father O'Reilly," said Dr. McGlynn, "attended our two meetings there, and, coming up to me, grasped me by the hand and offered me the hospitality of his house, which I very gladly accepted. I took supper with him, and after the evening meeting I returned to his house and slept there that night. After breakfast in the morning Father O'Reilly accompanied me to the depot, bought my ticket, and even offered me a handsome sum of money, saying that as I was a "knocked-out-priest," I must be in need of some funds. I declined to accept his generous offer, telling him that I was not in immediate need; that the generosity of my old parishioners in St. Stephen's had provided for me."

Bishop McQuaid, of Rochester, N. Y., said to a reporter of the *New York Herald*, Oct. 3, 1887.

"Lest any member of the church might be led astray through my silence, I felt it my duty to speak warning

words in my sermon last Sunday, especially when a professing member of the Catholic Church and of the congregation (Lawyer Denis C. Feely) undertakes to act as sponsor for the excommunicated priest McGlynn before a Rochester audience.

"There is danger lest some might think that if authority be silent it is because there is nothing for authority to condemn. The necessity for speaking is the greater because of what appeared lately in the public press.

"Since the priest was cast out of the church and punished with a penalty the severest known to a member of the church, and since following in his glorified profession of jawsmith he had vilified the pope, bishops, and even lowly and humble nuns, and since he was honored at a social gathering of clerics in the house of one of the clique of which he had been himself head and chief, it might seem to ill informed Catholics that the excommunication carried with it no penalty to others, and that Catholics might co-operate with this unfortunate and fallen priest in all his doings and work without sin.

"I refer," said the bishop, "to the dinner party given at Dr. Burtzell's house in New York, at which Dr. McGlynn was present, with Bishop Moore, of Florida, and several priests. It was in the *North American Review* that he spoke slightly and shamefully of the nuns. Now it becomes proper to warn Catholics that if they who joined hands with him did not incur the minor excommunication that would, a few years ago, have fallen upon all who took part with him, yet his clerical friends in New York and elsewhere ought to know that their conduct has shocked the Catholic community in other parts of

the country, and was an intended insult to the Archbishop of New York, and equally a defiance to the Pope.

"There was all the less excuse for them there and for any one lending any countenance to the clerical rebel, since they had occasion to read the vile language, coarse and vulgar, with which he assails them in times of his anger.

"It may have been manly, and his boast is of his great manhood, to defy and attack the pope and bishops; but where did the manliness come in when, with gross coarseness, he entered the convent of the nuns to asperse their motives and degrade them before the community?

"Now," added Bishop McQuaid, "if Dr. McGlynn wants a fight I will give him the very hottest kind of a fight. There may be reasons for keeping silent in New York, but we will spread out, and there remains something yet to be told."

Furthermore, Bishop McQuaid wanted to know what Dr. McGlynn had done that he should be called such a saintly man by a certain class of people. He discredited the assertion that Dr. McGlynn had been so very generous to the poor. He adverted to what he termed the insult of Dr. McGlynn to Bishop Gilmour, of Cleveland, when the former went to Cleveland to take up the cause of "some excommunicated and crazy women of the Land League."

Father O'Reilly, of Schenectady, is a priest of the diocese of Albany, and what will Bishop McNeirny do to him for supporting Father McGlynn and extending to him the hospitality of his house, besides offering him a purse of money? Bishop McNeirny will do nothing but complain to the Pope that the Irish priests in America are

rebelling against his authority. And poor Archbishop Corrigan can only say the same, with the addition that one of his brother bishops openly defied the great excommunication by attending a dinner party where McGlynn was the most honored guest. Dr. Burtzell is pastor of the Church of the Epiphany on Second avenue (near Father McGlynn's old parish of St. Stephen's), a member of Corrigan's council, and the ablest canonist in the diocese. Yet nothing can be done in his case to vindicate the authority of the church and cause the papal excommunication to be respected, except to complain to the old man in the Vatican. There is no doubt but there is a large-sized rebellion against Rome by the priests and people in many parts of the United States just now, and, thank God, it is spreading every day. Rebellion against doctrine and ceremonies will march close on the heels of revolt against the ecclesiastical machine. When the priests openly express their contempt for the "thunders of the Church," as Father Burtzell has done in sustaining the excommunicated McGlynn, the people will naturally follow their example; and when priests and people take united action, as was done during the Reformation in Germany, the days of Rome as a spiritual power are numbered. As a political organization the Church of Rome may continue for a long period, like other political parties in all countries, but the signs of the times plainly indicate that her spiritual empire is passing away. Before Rome gives up this, however, there will be troublous times. She fought with the sword to retain her temporal power, and though beaten, she hopes to regain it. She will fight harder for her spiritual power.

The Papal Excommunication.

In the July issue of *THE CONVERTED CATHOLIC*, page 205, we printed the excommunication by bell, book and candle, as it is called, and explained that it was taken from a work entitled "Auricular Confession and Nunneries," by Rev. William Hogan, a priest of Philadelphia who had been excommunicated in that city fifty years ago. Mr. Hogan afterwards became a distinguished lawyer. We said in the same issue that the excommunication by bell, book and candle had fallen into disuse in every country, and that Archbishop Corrigan, much as he hated Father McGlynn, could not revive it against him. We added that this major excommunication was defined by all Roman Catholic theologians—Gury, Liguori, Bouvier etc, whose works we possess and refer to ever since we began to use them as text-books in the Seminary of St. Sulpice—This major excommunication they defined as the deprivation of all spiritual blessings, so that the victim could not receive the sacraments of the Church nor administer them, and should be deprived of Christian burial after death.

In our August issue (page 239) we published Archbishop Corrigan's official notification "To the Very Rev. and Rev. Clergy and the faithful Laity of the Archdiocese of New York," that "Rev. Dr. Edward McGlynn had incurred the penalty of excommunication by name, whereby he is cut off from the communion of the Church, from its sacraments and participation in its prayers and deprived of the right to Christian burial after death." We published the full text of the notification, and in the same page Corrigan's personal letter to Mc-

Glynn announcing the decision of the Pope and Propaganda in his case.

In reference to the general subject of excommunication we have received many letters of which the following is a sample :

LYNCHBURG, VA., Sept. 20, 1887

REV. JAMES A. O'CONNOR.—

Dear Brother : Rev. H. M. Wharton refers me to you for an answer to this question : Is the Romish curse in Tristram Shandy a pure fancy of the author or is it a translation of a real anathema of the Church ? It was recently promulgated as the curse visited on Dr. McGlynn. Is that true or false ? I printed part of it in my little church paper, and the priest here denounced it as a mere fiction of Lawrence Sterne.

I intend to withdraw the whole thing in my paper or just so much as I shall learn is false. That is common justice. I am now pretty sure it was not used against Dr. McGlynn, but I incline to think the curse genuine.

Please be kind enough to give me the facts and oblige,

W. R. L. S.

A careful perusal of *THE CONVERTED CATHOLIC* would have given all the necessary information on the subject, but it must be assumed that the writer of the above letter is not one of our readers. For the benefit of our esteemed correspondent and others we append the following letter from a gentleman who is one of the highest authorities in England on the controversy with Rome, from whose writings we are always glad to quote, knowing that their accuracy cannot be questioned.

This learned letter from Mr. C. H. Collette, to whose admirable writings we referred in our last issue, fully establishes the genuineness of the "curse":

SIR.—The form of curse lately published in your columns has revived the old question whether it was not the invention of the novelist Sterne, introduced in his "Tristram Shandy." The translation you have given is a literal rendering of the original curse in Latin, as found in "Textus Roffensis e codicibus, MSS. descriptis editique Thos. Hearne, Oxonii, e Theatro Sheldoniano, 1720;" cap. xxxv., p. 55. Bishop Nicholson, in his "Historical Library," 2d edit., p. 134, London, 1714, refers to this document as—"The most venerable monument of antiquity that belongs to the Church of Rochester is the 'Textus Roffensis,' which may justly challenge a respect more than ordinary. It was written by Bishop Ernulph, and has in it the form of cursing by bell, book and candle." A form of curse, but not so long as the above-mentioned, but to the same effect, is given in the "Pontificale Romanum," "restored and edited by order of Clement VIII.," Antwerp Edition, 1627, p. 160. Clement VIII. "enjoined and commanded" all Patriarchs, Archbishops, Abbots, and other prelates to use the forms as prescribed in this Pontifical. This edition is now still in common use.

The following is a translation of the cursing portion. After appealing to the authority of "Almighty God and of Peter and Paul, etc., etc.," the "operative part" is as follows:—"May he be cursed in his home and out of his home; may he be cursed in the State (or city) and in the field, cursed in watching and cursed in sleeping, cursed in eating and drinking, cursed in walking and sitting. May his flesh and his bones be cursed, and from the sole of his foot to the crown of his head may he enjoy no health. May there light upon him the curse which the Lord sent in the law, by Moses, on the sons of iniquity. May his name be erased from the book of the living, and not be recorded with the righteous. May his portion and his heritage be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon Magus, and with Judas the trait-

or, and with those who said to God, "Depart from us, we will not follow Thy ways!" May eternal fire devour him with the Devil and his Angels, unless he make retribution and come to amendment. So be it. So be it.

The form of excommunication used in Hungary at the period of the Reformation was almost literally the same as that reproduced in your columns. The original text is given in "Historia Ecclesiae Evangelicæ in Hungaria," pp. 302-304. Halberstadt, 1830.—I, am sir, yours obediently,

C. H. COLLETTE.

2, Lanhill Road, Elgin Ave., London, W.

No Tammany for Ireland.

Mr. Thomas Sinclair, of Belfast, Ireland, delivered an address on Presbyterianism in Ireland in the lecture room of Dr. John Hall's Church, Fifth Avenue, New York, October 12. He said the great mass of Irish Protestants were opposed to home rule in Ireland because they feared that in an Irish Parliament in which Roman Catholics would be to Protestants as three to one, the example of Irish Roman Catholic politicians in New York and elsewhere might be followed, and large sums of money would be raised by taxation and applied indirectly to sectarian purposes. And thus Ulster, as the richest province, would have to bear the largest share.

A perusal of Dr. McGlynn's article in the "Letters to Cardinal Gibbons" in this issue will show that Mr. Sinclair's fears of Roman Catholic greed are well grounded. But in Ireland there would be no Protestant majority to check the rapacity of the priests, and it would be almost impossible for an Irish McGlynn to arise and shine among the clergy. While Rome rules the Irish any other rule that would benefit the country is impossible.

Cardinal McCloskey in Purgatory.

Archbishop Corrigan, with a score of priests assisting, celebrated a pontifical mass of requiem at St. Patrick's Cathedral on Fifth Avenue October 10, 1887, for the repose of the soul of Cardinal McCloskey. It was the second anniversary of his death. In saying masses for dead people the assumption is that their souls are in purgatory, and that their punishment there will be shortened by the prayers of the faithful, the highest and most efficacious form of which is the "sacrifice of the mass."

When a layman dies the mass has to be paid for like any other service, but there is usually a compact among the priests of every diocese to say a mass for each one of their number when he dies. The priests were led to adopt this rule, because of the neglect of relatives of deceased priests to pay for masses for their clerical brethren. We presume Archbishop Corrigan did not require payment for the mass he offered up for the repose of the soul of his predecessor in the episcopal see. If Cardinal McCloskey be in purgatory—and the assumption is that he is there, as the mass would not be offered if it were certain that he is in heaven, or the other place, "out of which there is no redemption"—If he is in purgatory it is a good thing for him that "free masses," that is, masses without payment, are said for the repose of his soul, as he left no widow or children to put up the cash for the purpose.

Purgatory, like all the other Romish inventions, is a great fraud, the best organized money-making scheme the world has ever seen. Every Roman Catholic family in the United States pays an average of ten dollars for masses for each member that dies. There

are nearly 2,000,000 Roman Catholic families in this country, if we accept the statements of the Roman Catholics themselves, and more than 40,000,000 such families in the world. A little figuring will show the net income to the priests from "masses for the dead." As the people grow in intelligence they understand what a fraud is practiced on them in this as in other Popish schemes. Already there are signs that they see what a humbug it is. November is the "Month of Souls" in the Roman Church, and the second of the month is the great day for offering masses for all the souls departed. The New York *Catholic Review*, one of the most respectable Roman Catholic papers in this country—if any Roman Catholic journal can be said to be "respectable"—said in its leading editorial, Nov. 10, 1884:

Great complaint is made that the duty of remembering the souls in purgatory by masses and prayers is so generally neglected or so imperfectly performed. This neglect has become very serious.

We used to believe in purgatory theoretically, but somehow, our faith now is comparatively dead. Roman Catholics nowadays too often feel ashamed to acknowledge that they believe in purgatory at all, or if they are at anytime called upon to profess their faith in it, they do so with bated breath and shamefaced reluctance. Theoretically we believe that our friends who have gone before us to the world of spirits may be suffering the purgatorial process necessary to fit them for heaven and that they may be benefited by our prayers; but do we realize it? Some of us no doubt say a "Hail Mary" for the suffering souls in purgatory. That certainly is better than nothing; but it is not enough. What we want is to have purgatory "opened" so that we can look into it, and not merely take a hasty glance, as so many are now doing and then passing it by.

Protestant Work in Rome.

BY REV. J. H. VINCENT, D. D.

Protestant work in Italy is peculiarly difficult. Recently I held several conferences with the pastors in Italy, asking questions and eliciting full and satisfactory replies.

The Roman Catholic Church boasts of herself as like the Lord Jesus Christ, "the same yesterday, to-day, and forever." The spirit of persecution, repressed by the civilization of this later age, is simply repressed, but not destroyed. There are Protestant places of worship in Rome to-day because the Papal power cannot prevent it; but by all private, Jesuitical methods, the efforts of our preachers to enlighten the people, and to bring them to the knowledge of the simple Gospel, are, as far as possible, neutralized. Through the confessional the priests are informed of all our movements, and, in more than one instance, servant girls have been forbidden to live in the families of our preachers. The people are taught to believe in the old doctrine of "the evil eye." They are told that the devil is in the Protestant Church. Absolution is refused if they attend its services. In the Methodist Episcopal church in Terni priests came in, taking the boys by the ears and dragging them out; and finally these priests broke up the school. We have few children under our influence; scarcely any outside the families of our church. Controlling as they do the mothers of Italy, the priests prohibit the attendance of the children upon the Protestant Sunday-schools and services. In Venice the children of the janitor of our own chapel are not open to Protestant instruction. They play around the chapel poor, and their

little feet and voices can be heard during our public service. It is impossible for our pastor or his sister, a most devoted and accomplished woman, although living in the same house, to have access to them for purposes of instruction. Our ministers are pointed out as heretics, as immoral men, as unbelievers. People are threatened with excommunication who come to our services.

They are threatened with the loss of their places of labor. And although Italian men believe so little in the Roman Catholic Church, they are held by the power of habit and by the fear of ostracism. The priests hold in their hands the mothers and the children.

It is hard for us under our Christian civilization to appreciate the social and ecclesiastical tyranny of Italy. The power of the Romish Church has not been broken there; by artifices the most arduous, by the terrors of hell, by the efforts of nuns, monks, and priests, and higher ecclesiastical offices, almost without number, the Roman Catholic Church holds the children and the women in her power. Protestant labor in Italy has undoubtedly stimulated to greater activity the Roman Catholic Church. She has Sunday-schools and catechetical schools and schools where boys are taught to read and write. Rome never taught the lower classes to read and write until compelled to do so.

When Victor Emanuel entered the imperial city there were seventeen millions of Italians who could neither read nor write. Now that the boys are sure to be taught in the army or by the Protestant schools, secular and religious, the church keeps them in hand by teaching them reading and the catechism and writing, rewarding them by the gift of books, shoes, clothing, etc.

There are schools provided by several municipalities where the Romish catechism is employed. All children are not compelled to stay to the recitation of the catechism, but the evangelical children being in the minority are afraid to leave, and these are under such circumstances taught the Romish catechism.

There is one hopeful feature in our Italian work, and one in which we may expect a measure of success. In America, when our young people break loose from parental and church control, they are in danger of running away for a time from all religious influence. Italian youth are like American youth in this particular. But when they break loose from parental and ecclesiastical control, they are accessible to Protestant leaders who are prepared wisely to win them.

Although King Humbert with the most of Italian men has the spirit of doubt, the Queen herself and the young prince are confirmed and decided Roman Catholics. The children and women, the palaces and parlors of Italy, are Roman Catholic. When an Italian man dies, it is fashionable to recant, but whether he recant or no, he is publicly prayed out of purgatory at a high price, and thus a dead Italian skeptic is worth more in a financial way to the church than a dead saint; and as long as this is the case the Roman Catholic Church is not in distress. May I venture the expression of the fear that we do not in America appreciate the perils which are involved in the presence and increasing influence of the Romish hierarchy of this continent? We shall do well to watch with sharp eyes this great foe of all Republics, of all true Christianity, and of all human progress.

Rome Endorses Assassination.

Referring to the assassination of the three Mexican converts from Rome that appeared in our last issue, the New York *Freeman's Journal* says: "The enemies of the church to teach its priests that the murder of Protestant ministers is a crime!"

"If the church were not so stern in teaching and enforcing the fifth commandment, we should esteem him a social benefactor who would kill one or two of the missionary correspondents of Protestant papers. And when one reads the accounts they give of Papistical wickedness and of the new power of the Bible in lands where the teachings of the Bible have become part of the people's every-day life, one almost asks why the natives are so good natured as to let them live. The zealous missionary and his wife go to Spain or Mexico. They see honest people kneel in honor of the Annunciation and the Incarnation at the sound of the *Angelus*. The Bible, they say, will soon wipe out such 'superstition.' A light burns before an image of the Mother of God. 'Ha!' cries the missionary, 'we shall soon teach the benighted to break that symbol!' And so on. If the killing of a few missionaries of this kind would keep others like them at home, we should almost—we Papists are so wicked!—be inclined to say: 'On with the dance; let joy be unconfined!'"

If such language does not incite to more assassinations in Mexico, we are much mistaken. Will Archbishop Corrigan rebuke the editor or denounce such language? Not a bit of it. He and every bishop in the Church of Rome would kill off all the Protestant ministers in the world if they could.

The Power of the Priesthood.

BY ALFRED E. KING.

By observation and by conclusive evidence from individuals themselves it is plainly demonstrated that the priesthood is the great stumbling-block which prevents Roman Catholics from learning the truths of the Gospel as given to the world by Christ. The great mass of the Roman Catholics earnestly seek forgiveness of sin. But how is it sought? At the hands of man as the mediator they are taught to believe that the priest in pronouncing the words of absolution is in the place of God.

"Why," said a Roman Catholic lady, "our priests stand in God's place and our sins should be confessed to them."

A man occupying a position that belongs to God alone, performing a function that only God Himself can rightly execute! God is every-where, omniscient, omnipotent and omnipresent. How then can man presume to stand in his stead!

Suppose, for instance, in the case of an intelligent priest, one of two facts must necessarily be true, viz: that his early teachings have been so firmly impressed upon his mind as to cause him to believe he is capable of performing an act which can be executed only by God; or else, his better judgement telling him he is in error, he continues his priestly duties in the confessional with the knowledge of his inability to grant absolution. In the latter instance he is playing the part of a hypocrite.

It is impossible for the priest to see into the innermost chambers of the heart of man and discern from time to time all that has transpired therein. If the penitent, in the confessional, in-

tentionally conceal any of his misdeeds, his sins not only remain great as before, but he has added yet another to the list. Again, the penitent may not be able to remember every detail, to rehearse all his sinful acts; unintentionally there may be something left unsaid, only serving (in the case of a devoted Catholic) as a source of anxiety lest that something be not divulged.

What an avenue is then opened to the priest who finds in his penitent, perhaps, a young woman who is beset with thoughts and temptations that tend to no good, but whose moral intelligence would lead her to shun evil. To the confessor disposed to take advantage of these temptations, what an avenue indeed is opened to study the disposition of his penitent for his own personal interests, and so watching his opportunity lead into sinfulness one who really had the desire to crush down the evil within.

Now, God knows us altogether—aye, even better than we know ourselves, and so knowing us, and realizing our penitence, he can and will forgive. But some may ask: "How shall it be known, if we go direct to God for forgiveness, that our sins will be forgiven?" Take God at his word; fully trust him; ask his forgiveness and help; he is ever ready to hear those who call upon him with earnestness of purpose, and is willing to forgive even to the uttermost.

To the Roman Catholics who will read these lines—the thinking ones—look well into the matter of priestly power and rule; seek the truth; ye shall surely find it. Study well your copy of the Douay testament and see if the imperative rules laid down by your church are to be found in the Scriptures.

The Church says: "Eat no meat on Friday" [except a dispensation be granted.] The Scriptures say: "Thou shalt not lie." Which precept is to be followed most rigidly? Which should be adhered to most persistently—the Word of God or the teachings of a Church which winks at so much that is false and unholy?

The Church says that prayers should be offered to the Virgin Mary. God's Word gives no such commandment. With the great number of Roman Catholics in the world many are doubtless offering prayer at the same time. If a petition be offered in Great Britain, one in Italy, another in France and another in the United States at the same time, in order to hear those petitions Mary must necessarily be omnipresent. Who in his right mind could suppose for a moment she is omnipresent, that she is the equal of God? While her name should be held in sweet remembrance as the humble agency in the Divine dispensation of being directly related to the natural body of Christ, it is impossible that she can supersede Christ in a spiritual sense, or hold a position as an equal with that Power which rules the universe.

Said a reporter on one of the largest dailies published in this country (when questioned relative to matters spiritual in the Roman Catholic Church), "The reason so comparatively little is published in the secular press regarding the 'doings' of the priesthood, is because they 'keep in with the newspapers.'"

Now, where lies the remedy to dispel all that is erroneous in the teachings of the Roman Catholic Church? God's word is the remedy—a potent one. From his own word we read: "Who

can forgive sin but God alone." Christ is our Mediator. "There is but one mediator between God and man, the man Christ Jesus."

Salvation is free to all—"Him that cometh to me I will in no wise cast out." "Come unto me all ye that labor and are heavy laden and I will give you rest." There is now no more sacrifice for sin, Christ having made the atonement.

Now, which should be followed, the commandments of God or of man? Take away the priesthood and where would the Church of Rome be? There would be a crumbling into mere nothingness.

Take away those who preach the pure Gospel as Christ has given it to all, and where would His Church stand? On the same foundation where it has always stood—God's Word, with Christ the chief corner stone; and those who trusted in that Word might worship and commune with our heavenly Father without the ministration of man.

Oh! that those now groping in darkness would compare Christ's teachings with the many erroneous doctrines of their church, and be a bright and shining light in pointing their fellow men to the "Lamb of God which taketh away the sins of the world."

God grant that the time may be near when the inner workings of a church which has more in it that is false than true, and whose record is blotted with deeds black with sin—God grant the time may be near at hand when all this shall be laid bare, and the blessed truths of the Gospel of Christ reach every Roman Catholic family in our land. Every Christian has his work to do. Who else will do his part for the conversion of the Roman Catholics?

Work for the Conversion of Roman Catholics.

BY REV. THOMAS M. E. BIRMINGHAM,
PRESIDING ELDER M. E. CHURCH
PARIS, ARKANSAS.

I was born in Ireland, and like most there brought up in the Roman Catholic Church, and came to the United States when I was fourteen years of age. As a sincere Roman Catholic while yet a very young man I was greatly troubled with a view of the exceeding evil of sin, inasmuch that I determined to make use of the means of grace in that church—confession, contrition, satisfaction, absolution and the eucharist for deliverance. When I called to see the priest, it so happened that he was engaged for the day, and I was told to come again the next morning. That night in the room of the hotel I was stopping, I found a volume of the sermons of that great revivalist James Caughey, and the reading of one of them so deepened the impression already existing of the evil of sin and of the wrath to come and of the danger of being lost, that almost instinctively I cried unto the Lord for mercy. And in a moment in the twinkling of an eye

When I was sinking down,
Sinking down
Beneath God's righteous frown,
Christ laid aside his crown
For my soul,

and through believing on him I was forgiven. I was not at the time at all acquainted with the doctrine of the "new birth," but by the power of the Holy Spirit I then became aware of a great change, and that now in Christ Jesus I was free from condemnation. It was an instantaneous work, and for more

than seventeen years I have never doubted that I was that evening regenerated by the Holy Ghost. And the second thought in my mind was that after all Protestantism was right and that I was in bonds and under obligations both to God and man to declare it. "Ye are my witnesses, saith the Lord." Yet it is often a slow process to unlearn error, and while this experience was a marvellous uplift and illumination, it still took two years before I came to settled conclusions about "the truth as it is in Jesus." By the end of that time, however, my views became clear, and I selected the Methodist Church for my home. I was soon licensed to preach, and afterwards recommended to the travelling connection, and have been for now fourteen years a member of the Arkansas Conference.

"TO EVERY MAN HIS WORK."

But all this time the thought of preaching Christ to the Catholics never left me, and repeatedly I settled down to the conviction of duty of becoming an itinerant missionary, and going from town to town to evangelize the members of that church. Some ten years ago I mentioned the matter to Bishop Kavanaugh, who warmly approved of it and gave me a letter inviting the co-operation of all Protestant churches where I might labor. But just at the time I had intended to begin I had an attack of malarial fever, which left me for a long time very weak; and in addition I am a believer in order and method, and think that "the wars of the Lord" should be carried on by a systematic and combined effort, and that it is a great disadvantage when it has to be done by any one acting independently. So partly from the value I attach to organization, and still more on account of my

health, I was led to reconsider the plan I had formed for work among the Roman Catholic population of the United States. I was single at the time and fidelity to this work kept me so for several years, expecting that an opportunity to engage in it would soon occur; and although for the reasons stated I abandoned the enterprise, I am still of the opinion that it was feasible, and for faithful toil would have yielded a fair measure of success. And I cannot but think that the Protestant churches of the United States are committing a social, political and religious blunder in allowing seven million adherents of the Romish Church to remain within the borders of the Republic without a single organized agency for their evangelization.

Not discerning any providential opening into this field, the subject has been with me of late somewhat dormant. However, not altogether so, for I have been (particularly for the last two years) gathering data for a series of tracts on the evils of Romanism. From the facts of history, from statistical tables, from Consular reports, and from other sources I have been gathering an array of evidence to prove in a way adapted to the popular mind the baneful effects of Romanism.

While conceding that Popery is a long stride ahead of Paganism, I yet believe that it is still so deeply tainted with error as to bring in its train poverty, illiteracy, mendicancy, thriftlessness, drunkenness and political degradation. I would apply the rules of an economist in an examination of the different systems of religion, and in something like a sermon on "Godliness is profitable for all things," show its rewards. Then in a lucid way and giving as little of

fence as possible, show the different results attained by Protestants and Catholics tracing evil to its cause and making manifest the blight and curse that follows doctrinal error, and in such a manner as to bring home to every one a sense of danger and personal liability to its misfortunes.

To those who work for wages I would show that their hire in a Protestant land is double what it is in a Roman Catholic country; as appeared by the rates in Texas and just over in Mexico with as good a soil and climate and richer minerals. Wages fall fifty per cent. as you cross the line. Facts like these are not accidental, but the inevitable outgrowth of the Romish system. Wherever Rome gets control, no matter what the soil or climate may be, such is the inevitable result, and it is vain for any people who accept its teachings to hope to escape this penalty. The Lord says six days shalt thou labor and the seventh rest, but as if this church knew better than Jehovah it steps in and adds nearly one hundred additional "holidays" to the calendar, leaving on an average but little over four days in the week for useful toil. When we consider this unwarrantable loss of time in attending to "feast" and "fast" days, and that much of the labor is ignorant and unskilled (for which that church is largely responsible), and when drunkenness and thriftlessness are called in to squander what is produced, it is evident that wherever Romanism is the popular form of religion, hard times and low wages are inevitable. But one may say, These things do not affect me, for I am sober industrious and educated. But if they do not affect you personally they may reach your children or grand-

children, for they press around you on every side, socially and politically.

NATIONAL RUIN.

Spain and England are both nations with equal advantages of soil and climate. Three centuries ago Spain was the foremost monarchy in the world; but now compare her insignificance, degradation and poverty, with the wealth and supremacy of the latter power. What has caused this? Chiefly that England welcomed the Reformation and its principles, which gave her purity and vigor. Her statesmen became wise in council, and her mechanics ingenious in the arts which gave her empire, renown, prosperity and world-wide dominion. But Spain set up the Inquisition in her dominions, and stunted the minds of her people to such an extent that she has never recovered from the fatal step. And her rulers and statesmen gloried in their shame by putting to death at the decrees of that iniquitous tribunal the very men who would have led them out of the worse than Egyptian darkness and bondage of sin and brought them into the Gospel promised land of purity and mental and material prosperity. The same thing has happened in Austria, in Mexico, and in Brazil; and can any rational mind doubt but by adopting a similar course the same thing will also happen to the people of the United States.

The corrupt doctrines of Rome are the source whence all the evil in the system flows. Such doctrines must be antagonized. It was in this way the Reformers of the Sixteenth century destroyed Romanism in whole towns. Preachers with the spoken word and the printed page spread themselves over extensive regions, and, like Samson's foxes, with the burning brands of the

Gospel set fire to all the Roman rubbish. And the Methodist preachers of a century ago must to a great extent have followed the same course. They had not the time to spend in refuting the errors of a past age or in battling with men of straw, but they courageously fought the evils of the times in which they lived. As Moses directed the army of occupation to do to the Canaanites, that their eye was not to pity nor their hand to spare from destruction, so did the early Methodists to the errors they found stalking through the land—doing the work of course in the spirit of love, the only fire with which the lamps of the sanctuary are to be lighted. But like the warriors Joshua commanded, they were conquering the land for Christ, and had no league or covenant of tolerance to offer to any of the works of darkness. They knew the value of truth and that it alone saves, and they also knew what a snare error is to the souls of men, and what damnation grows out of it; and whether it appeared in the form of infidelity, doctrinal heresy or fashionable folly and dissipation, wherever they found it, with the broadsword of truth they cut it down and thus cleared the way for the coming of the Kingdom of God. All honor to those men! They deserve to be ranked with the warriors of the faith, like Caleb and Gideon and Jephthah.

These were the years of the right hand of the Most High that we are to remember. Oh! for the power and the glory of those days to come again, when one chased a thousand and two put ten thousand of the enemies of the Lord to flight.

Now is the time to renew subscriptions to THE CONVERTED CATHOLIC.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

LETTER XI.

NEW YORK, October 12, 1887.

SIR.—The “School Question”—that perennial bone of contention between Americans and the bigoted element in your Church—has come to the surface once more in a new and startling manner. All over the United States more than half the children of Roman Catholic parents attend the public schools, despite the threats of eternal damnation hurled at them by the priests. The last Council of Baltimore (1884) made it obligatory on every priest in the United States to establish a parochial school, where the catechism would be taught to inculcate the doctrine of Papal infallibility, and the “Rosary of the Blessed Virgin Mary” recited to obtain her aid in support of the priests’ efforts to keep the children faithful followers of Rome. But whether Papal infallibility is too hard a nut for the young folks to crack, or the Virgin Mary is indifferent to the appeals made to her, certain it is the priests have but indifferent success in establishing their schools. That is why they are turning their attention once more to the public schools, putting forth new efforts in divers ways to obtain control of them. In Malden, Mass., they have hired rooms in the public school building and introduced the nuns with their peculiar garb, rosaries, crucifixes, etc., as teachers. Surely no Irish or Canadian Roman Catholic child will dare to pass by the rooms where the “sisters” teach, to enter the rooms where the American children of the town—the descendants of the Pilgrim Fathers—are taught? But that is just what not a few of the sons and daughters of Pat and Bridget and Louis and Marie are doing. They are natives of the Yankee town, and want to be Americans in the full sense of the word. They do not wish to wear the badge their parents brought to this country, and they know that in the public schools alone can it be effectually wiped out as a mark of inferiority. Still the priests will coerce the parents to send their children to the parochial schools, and will succeed to a great extent, having in operation such a terrible engine of spiritual destruction as the confessional. If the parents do not send their children to the parochial schools they will be denied absolution, and if they die without absolution, they will be eternally lost. Priests all over the country are telling their flocks that the sacraments will not be given to parents who send their children to the public schools, and as you know, Cardinal, that in your Church there is no salvation except through the sacraments—“No priest, no sacrament; no sacrament, no salvation”—all can see what a terrible engine of coercion the confessional is. Almighty God is called upon by the priest to refuse admission to heaven to the Catholics who will not send their children to the parochial schools, or who will insist on sending them to the public schools. If the parents keep the children from school altogether, the priest will not denounce them, because, knowing that ignorance is the mother of devotion, he is certain to retain

his hold over them, while they continue in a semi-barbarous state. Every priest in the world knows this to be true.

Notwithstanding the threats of the priests the people are asserting their independence and at the same time proclaiming their respect for the institutions of the country that has given them such a magnificent welcome. We read in the *New York Herald*, October 12, 1887, that "fourteen prominent members of the Roman Catholic Church of Middletown, Conn., published a protest against Father Kennerney's denunciation of the common school system in his sermon last Sunday at the laying of the corner stone for a parochial school."

It is only a question of time when those fourteen prominent members with their families will leave your Church altogether, for, to use a homely phrase, they do not belong there. But the priests will use every means, lawful or unlawful to keep the people in subjection. In the Northwest they are making war upon the public school system in another way, and they are meeting with such success as to arouse general interest in the subject. In one district of the town of Barton, Wis., the Catholics rallied in force at the annual meeting last year, and carried a resolution that no public school should be maintained during the year, and none was held. This year the contest was renewed, but the Catholics took advantage of the new law giving women the right to vote at school elections to bring out all their women, and carried the same resolution again. At Melrose, Minn., the Catholic priests engineered a movement to shorten the school year of the public schools in order to compel children to attend a parochial school. Throughout Stearns County, Minn., the Roman Catechism is taught openly in the public schools, and either the opening or closing hours of the session are devoted to religious instruction given by the priests, all this being in direct violation of the State Constitution, and especially of an amendment adopted in 1877 to meet this very condition. Most of this work has been done so quietly as not to attract wide attention, but the evidences of a determined assault upon the public school system are now so clear that even the most tolerant of Protestants are becoming aroused to the necessity of doing something to check the onward march of Rome in our great Republic.

I hold, Cardinal, that the true remedy is to convert the Roman Catholic people—get them to see what a fraud your Church is, and what the salvation of God is, as we find it in the Bible. Get right ideas into their minds, and let the way of the Lord in the salvation of their souls without pope or priest be made clear and plain to them. Believe me, after they are converted, with American ideas in their heads and the love of Christ in their hearts, and the truths of the religion of Christ their principles, they will be good citizens and good Christians, who will not make war on the public schools, but be the supporters and defenders of all the institutions that have made the United States the envy of the nations of the earth.

The latest phase of the school question is the election of a Roman Catholic priest to be principal of a public school. This occurred in Pittsburgh, Pa., Oct. 3, 1887, and the priest who has inaugurated this plan of making the public schools of America the vehicle of Roman Catholic propagandism is no less a

person than the renowned Father James J. McTighe, who in February, 1886, said I was then in a monastery doing penance for the great sins I had committed in preaching and writing against your Church. As you, Cardinal, may not have seen the correspondence that this infamous falsehood gave rise to, you will doubtless be interested in its leading points. Father McTighe was at that time pastor of the Roman Catholic Church of Freeport, Pa., and as he wished to stand well with the editor of the local paper, one day he gave him an item of news that he thought would be very interesting. He was right. It was interesting. Here it is:

We have been informed that Father O'Connor, the ex-priest, who lectured in the United Presbyterian Church here last summer, has repented and is now doing penance at St. Vincent's monastery, near Latrobe.—*Freeport Journal*, February 19, 1886.

Several friends wrote to me saying they did not believe the report, though it appeared as an editorial in the paper. I replied that I was not in a monastery, but hard at work in New York, trying to keep people out of monasteries and convents and doing all that I could to break up such institutions. The editor of the paper acknowledged that priest McTighe was his authority for the statement, and then the latter came out with a card saying it was a "mistake." From the local paper the matter got into the Pittsburgh press, and several controversial letters appeared during the ensuing months. I tried to get McTighe to explain how his "mistake" arose, and finally he had to acknowledge that it was a barefaced lie, invented for the purpose of destroying my usefulness in the work of resisting the aggressions of your Church and combating its unchristian doctrines. His parishioners in Freeport had heard me gladly, and some of them had left his church. He was very wroth, and as he knew God would not help him to wreak vengeance on me he had recourse to the "Father of Lies." But when his people discovered what master he was serving, they would have no more of his ministrations.

I visited Freeport a second time in June, 1886, and laid the whole case between McTighe and myself before the citizens of that town, with the result that a few months later he was removed to Pittsburgh and given charge of a parish in the outlying district. His parishioners are all working people, whose wages are small, yet he has forced them to maintain a parochial school for their children. There are only a few Protestant families in the district, and when the Roman Catholic children were withdrawn from the public school, there remained less than fifty to attend the public school. As the school board is composed of five Roman Catholics and one Protestant, it was easy for priest McTighe to be elected to the principalship of the public school, which became vacant last month. When he announced his intention he called on B. W. Stouffer, the Protestant member of the board, to get his vote. "Go and get married like an honest man," said Mr. Stouffer, "and then I'll vote for you. Remain as you are, and I'd rather vote for the devil." When he called on the Roman Catholic members of the board two of them refused to vote for him. The election for principal was held on Saturday, October 1, and after several ballots McTighe received

only three votes. Next day, Sunday, he brought the power of his priesthood to bear on the refractory Catholics, and especially on their wives, with the result that the next evening he received the five Roman Catholic votes in the school board.

After his election he presented himself to the superintendent of the public schools, was examined, and received his certificate as a teacher. He said that while he would not allow the Bible to be read in the school he would not introduce any Roman Catholic teaching during school hours. The nuns would be his associate teachers, and as there were three hundred and fifty Catholic children in the district, several nuns would be required. Their dress, crucifixes, rosaries, etc., will be object lessons that must necessarily carry their own influence. "By my own presence as principal of the school," he added, "I shall be constantly preaching silent sermons, though I never open my mouth to utter doctrinal beliefs or to lead in public prayer. Christ himself preached a most remarkable sermon, sufficient to convict the Apostle Peter, by simply looking at him." With such a blasphemous comparison of himself to the Son of God, priest McTighe entered upon his duties as principal of the public school. Many of the Protestants withdrew their children, but that did not affect him. The press and pulpit of Pittsburgh have spoken out in condemnation of his hypocritical course in pretending to act according to the letter of the law that requires the schools to be non-sectarian, while violating the intent and spirit of the law. No one believes that he will be non-sectarian. If he attempted to be so, like Father McGlynn, he would be clubbed out of the Church. But as McTighe is a man without principle, honor or truth, he was doubtless selected as the most fitting instrument to carry out the schemes of the Roman Church to destroy the public school system of the United States. As the Pittsburgh *Commercial Gazette* said, "If Father McTighe conducted the schools as he would the parochial schools, his course could be easily understood, because it would then be consistent and logical. But when the attitude of the Roman Catholic Church towards the public school system is considered, it seems utterly preposterous that any ordained minister of that faith could enter upon the work of a common school teacher or principal and carry out the laws which govern that system in their letter and spirit. He could no more do that and live up to the teachings of his ecclesiastical superiors than he could take charge of a Protestant congregation and superintend it without doing violence to his own conscience or the tenets of the Protestant faith. The schools of the State have been declared immoral and godless by the highest authority in the Church, and it is only four years since there was an authoritative declaration on this subject, in which all Catholic clergy in the United States were instructed to shun the public schools as godless and immoral."

The Protestant ministers of Pittsburgh, like the press of that city which Rome cannot gag, are alive to the issues involved in this case. But as McTighe says he is only exercising his constitutional right to act as principal of the school when lawfully elected, we must wait for further developments.

Yours truly,

JAMES A. O'CONNOR.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

LETTER XII.

NEW YORK, October 18, 1887.

SIR :—Doubtless you think I am giving you too much of McGlynn, but as I think otherwise and hold the pen at this end of the correspondence, I shall continue to call your attention to his revelations about your Church, while the public whom I address through you are interested in the man and the subject.

As long ago as 1870, when he was a young priest, Father McGlynn said in an interview published in the *New York Sun* (April 15, 1870), "I am opposed to Catholics making application for appropriations from the State for separate schools. Our public schools are the pride and glory of Americans, and should be made institutions where Christians and infidels, Jews and Gentiles, may alike send their children to be educated, without any fear that they would be subjected to any religious or sectarian bias. All have equal rights in our government, and those rights should be respected. The business of public education should be in the hands of seculars, and not entrusted to our religious orders. Let them confine themselves to their legitimate vocations, the active works of charity and care of the very poor. If they wish to devote themselves to education, let them have their select pay schools." In another interview with Father McGlynn published in the *New York Sun* of April 30, 1870, the foregoing was repeated and enlarged upon by the pastor of St. Stephen's, who was even then known as "the American priest."

After his excommunication last July, he wrote an interesting account of the events that transpired in connection with the school question during the year referred to. This account (reproduced in the following pages) appeared in Henry George's paper, the *Standard*, August 6, 1887, under the title of •

CHURCH AND STATE,

BY REV. EDWARD MCGLYNN, D. D.

It will be seen from that interview in the *Sun*, now seventeen years old, that the liberal and so called radical views which I am supposed to entertain, and recent utterances of which by me have been charged to a feeling of irritation because of my suspension and excommunication, have in reality been fully entertained by me, I may say, from the beginning of my priestly ministry. I may add that in private conversations and in discussions at conferences of the clergy I have not only not made any concealment of these views, but have very fully declared them and vigorously maintained them. I have also, as in the instance of the *Sun* interview, made known my views on more than one public occasion. I confess that I have been in great measure restrained from public utterance on these questions by prudential considerations, while my convictions were extremely clear and settled on them. I could not forget that I was a priest, and that my

chief duty was to preach the gospel, to administer the sacraments and to exemplify the charity of Christ.

As I have often since had occasion to say, questions of politics, political economy, of science and art—in fact, all questions that can be of interest to men, are only worthy so far as they have a moral and religious side, can be deduced from a religious ideal, and co-ordinated toward a religious end. My interest, therefore, in questions of education, of politics and political economy, such as it has been, has always been with a clear vision of this spiritual and moral side of things; and my action outside of the pulpit, so far from being in any sense at variance with or alien to my vocation and work as a clergyman, was always prompted by an eager desire to help those spiritual and moral interests which it is the essential vocation of the clergy to promote. It is a poor business for a man to be very eager to prove perfect consistency in his views and acts throughout life. It was a true maxim of the ancient Romans: "*Sapientis est mutare con silium*":—It is the part of a wise man to change his mind. But in this matter I am very glad to be able to show that I have not been inconsistent, lest such weight as recent utterances of mine might have—and as I wish they could have—should be in any degree impaired by the allegation or supposition that they are made now for the first time and largely from resentment. Again, if it be worth while to defend one's consistency, I would say that while at any time I would have suffered whatsoever loss rather than deny or retract my convictions, yet so precious were to me the graces and opportunities of the Christian ministry to speak and labor for the highest ends, that I felt justified in repressing myself, and in not speaking too loudly or too often my convictions on certain subjects. I knew too well the narrowness, ignorance and obstinacy of what I have called the 'ecclesiastical machine,' with reference to questions of education, political economy and politics, and that what may be called the archiepiscopal ring here and the papal ring of Rome would not long tolerate such freedom of speech and independence on the part of a mere priest as might seem to be guaranteed to him, not only by his rights as an American citizen, but by right reason, Catholic theology and canon law.

It may be as well to state here that the sanctions and guarantees of canon law against papal abuse are to a great extent but little more than a fiction, since it is the teaching of the canonists that in canon law the pope can do all things (*papa omnia potest*). How idle then to quote canon law against the pope, who can make or unmake, suspend or amend the canons at will! I therefore did suppress myself not a little, and, in the whole of my ecclesiastical career, but some half dozen times did I make strong public utterances that I knew must be distasteful to the machine, and these only when I felt that the best interests of humanity and of the church itself demanded that prudential considerations should be thrown to the winds. One of the first of these occasions was that which led to the interview published in the *Sun*. I shall give you a little chapter of unpublished history. A priest, Edward J. O'Reilly, pastor of St. Mary's Church in Grand street, this city, a man of ability and culture, had shortly before the date of that interview been promoted from the parish of Newburgh, where he had be-

gun to agitate in writing the so called "school question," which largely consisted of the demand for public moneys for Catholic parochial schools. When he came to St. Mary's parish in New York, he found himself burdened with two parochial school buildings which he found it almost impossible to support, even with the aid of fairs, and raffles (in violation of law), and picnics and excursions, the chief profits of which would come from the sale of beer and intoxicating drinks. He said to me one day, "I can't support my schools." "Well, then," said I, "don't support them." "But," said he, "I must support them." "Well," said I, "support them then." I simply meant to say that if he and his people wanted private, religious, parochial schools, nobody should deny them the right of enjoying that luxury, but that reasonable beings would suppose that he and his people should also enjoy the privilege of paying for the luxury. But the fact is that the Catholic people, as a rule, are not very eager for parochial schools, which are forced upon them by the fanaticism of bishops and priests, so that the support of the schools has to be extorted from the people by never-ending scoldings from the altar and pulpit, by choking people at church doors to sell them excursion tickets, and by other similar un-Christ like arts. In the conversation referred to Father O'Reilly quickly made known his view on the subject. He said, "We are paying our share of the taxes. We are therefore entitled to our share of the public school fund. We have the votes and the political influence, and we must demand, and shall obtain, our rights." I answered that he might have a majority of the voters in some of the wards in New York city, but that he should not forget the bitter hostility of the great majority of the people of the state and country to such demands, and that the pressing of such demands by him and his friends would provoke bitter denunciation and caricatures from pulpit and press, and would do irreparable injury to the Catholic Church throughout the United States. He replied: "What have I to do with the Catholic Church in the United States? My mission is to my own church and to the children of my own people."

This Father O'Reilly, determined to carry out his views, associated with himself a number of priests, among whom were Fathers Clowry of St. Gabriel's, Treanor of the Transfiguration Church, and McKenna of St. Rose's. They formed what may be called an offensive and defensive alliance with the Tammany ring, of which at that time the chief ornaments were Tweed, Sweeney, Connolly and Oakey Hall. It was a matter of life and death for the ring at that time, already deep in its unparalleled thievery and general rascality, to secure the reelection of Oakey Hall as mayor. It was like a godsend to the desperate ring to be permitted to hope that they could buy the "Catholic vote" and the support of the Catholic ecclesiastical machine, at so cheap a price as that of a few hundred thousand dollars a year for Catholic schools, which sum they could easily procure by legislative trick and fraud. To give to the alliance more surety and dignity it was desired by the ring, and the desire was gratified, that Archbishop McCloskey should have a conference on the subject with Peter B. Sweeney, who was known as the "brains" of the ring. This conference was held on a Sunday evening, in a room in the old episcopal, now pastoral residence of St. Patrick's

church in Mulberry street. In due time the ring maintained its part of the bargain by passing through the legislature an appropriation which granted to the Catholic parochial schools of New York city an amount somewhere between two hundred and three hundred thousand dollars. Mr. Sweeney got great credit for his cleverness in so managing that the appropriation was tacked on to a bill on, I believe, the last night of the session, and in such shape and language that but few of the legislators could have known or guessed the real intent of the appropriation or the amount appropriated. The appropriation awarded "a sum equivalent to twenty per cent. of the excise money in New York county for the years 1868 to such free schools as are not already in receipt of any share of the public school fund." A commissioner was by the act itself to be appointed for the distribution of the fund. Mr. Nathaniel Jarvis, Jr., was appointed such commissioner, and even he, who is somewhat known as a practical politician, was shocked at the cupidity and unscrupulousness of Catholic clergymen in their unseemly scramble to get more than their share of the appropriation. One worthy pastor had the coolness to ask for a share, although he had no school, on the ground that, if he could get a liberal slice of the fund, he would start a school. The parochial schools enjoyed this gift of the ring for a year or two, and clergymen privy to the bargain did what they could to keep their part of the pact by doing their best to re-elect Mayor Hall, and therefore to oppose the rival candidate, Judge Ledwith, who was himself a Catholic, and for whom personally some of the clergy referred to had the kindest feeling. More than one priest recommended the Tammany party from the altar the Sunday before election, and Mr. John Mullally, a well known Catholic journalist and politician, recently a tax commissioner, went about to priests the Saturday evening before with what was equivalent to a message from Vicar General Starrs, with whom he had just been in conference, to the effect that the Tammany party were willing to do the best they could for the Catholic schools, and it was but fair that the Catholics and the clergy should do the best they could for Tammany hall.

Sweeney's legislative trick and the unparalleled robberies of the Tammany ring began to be understood by the public about the same time. The newspaper press and the pulpits of the whole state thundered against the iniquitous alliance of the priests and the Tammany ring. *Harper's Weekly* for a year or so, week after week, caricatured bishops, priests and nuns, representing them as robbing the public treasury and destroying our American institutions, and doing both of these things by the aid of the Tammany ring. The storm of public indignation compelled the speedy repeal of the legislative clause enacting the appropriation, but the bad passions and theological hatreds evoked by the storm have not yet been laid. It was because of the injury that all this was doing to the true spiritual interests of religion that I, overcoming a good deal of reluctance, consented to speak as I did in the *Sun* interview of April, 1870, to show that all priests and Catholics were not in sympathy with the unhallowed alliance with Tammany, nor did they share the spirit of hostility to the public schools and the fanaticism of those who, to promote parochial schools, would sacrifice the interests of religion to a mere fetich of so-called Catholic education, in which system very often

in practice there is but very little religion, and still less of any kind of education. The publication of the interview in the *Sun*, happening about the time of the repeal of the appropriation, infuriated Tammany's clerical allies, and Fathers O'Reilly, Clowry, Treanor and McKenna having persuaded the Jesuit Father Thebaud to join them, called a meeting of pastors at Father O'Reilly's house to take action in regard to the publication of what the New York *Sun* then called my "truly American views." The meeting adopted a remonstrance against me, to be signed by pastors, and to be sent through Father Preston, chancellor of the diocese, who presided at the meeting, to Archbishop McCloskey, then attending the Vatican Council.

It was the expectation of at least some of the clergy that my removal would be the result of the remonstrance, but the good sense of Archbishop McCloskey prevented such a scandal, as it did again five years ago when he failed to carry out the command of the pope, sent through Cardinal Simeoni, ordering my suspension. The fanatical McMaster, of the *Freeman's Journal*, gave cry, and the whole pack of editors of so-called Catholic journals all over the country swelled the chorus of vituperation from their organs great and small. But Archbishop McCloskey treated the remonstrance of the officious priests with scant courtesy. He sent them no formal answer, and the nearest approach to an answer was in a little speech at a collation after his return, in which, with what might have seemed ironical words, he congratulated the clergy upon their "harmony" and hoped it would continue.

For the prudential consideration already mentioned I forbore to say anything more in public on the subject. But some three or four years afterward, as if to force me into the unpleasant alternative of either avowing or retracting my supposed reprehensible opinions on the school question, I was appointed, nominally by the archbishop, but I believe in reality by a kind of plot on the part of Father Preston, who issued the notifications, and of the Jesuit Father Daubresse, the moderator of the conference, to be one of those who should have to discuss the school question in all its bearings at the semi-annual conference on moral theology. At the conference I discussed the question with the greatest freedom for over an hour, as it was my right to do, having been appointed, and as it was a duty of conscience to do, since I could not say aught else than what I believed. I am glad to be able to say that my utterances more than once elicited applause from a considerable number of the clergy present at the conference. I have never hitherto made any public statement concerning that conference, yet I believe that charges made within the last few months in the newspapers by officious clergymen, seeking to please the authorities, were made with reference to my utterances on that occasion. I have been charged with holding unorthodox opinions because I believed and said that priests were sent by their Master to preach the gospel rather than to play the part of pedagogues.

That is enough on the school question for the present, Cardinal.

Yours truly,

JAMES A. O'CONNOR.